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A
S E R M O N
A T T H E
F U N E R A L

Of the Learned and Ingenious

Mrs. Ann Baynard,

Daughter and only Child of Dr. Edward Baynard, Fellow of the Colledge of Physicians, London. Together with some Remarkable Passages in her Life.

Preached at the Parish-Church of Barnes in the County of Surry, June the 16th. 1697.

By John Prude, A. M. Chaplain to his Grace the Duke of Norfolk, and Curate of St. Clements Danes in the County of Middlesex.

Published at the Desire of her Friends.

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L O N D O N,

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SE R M O N

F U N E R A L

Mrs Ann B. B. B.

Daughter and only Child of the late Mr. B. B. B. who died on the 10th day of May 1852.

Interred at the Church of St. James in the County of Middlesex on the 11th day of May 1852.



By John B. B. B. Minister of the Gospel and Curate of St. James's Church in the County of Middlesex.

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TO THE

Most Pious and Vertuous Lady,

The Honourable Lady MARY FANE,

Eldest Daughter to the Right Honourable

VEER Late Earl of WESTMORLAND:

To the Vertuous and Pious Ladies,

The Lady CATHERINE LONGUEVIL;

The Lady RACHEL DELVES of Dodington
in Cheshire.

Madam Mary Bampffield of Poultimore in Devon.

Madam Diana Montague of Leckham in Wilts.

Madam Mary Ewer of Richmond in Surry.

Madam Catharine Broncker of Stoke in Wilts.

Being all Admirers of the Deceased, and equally
Admir'd by her.

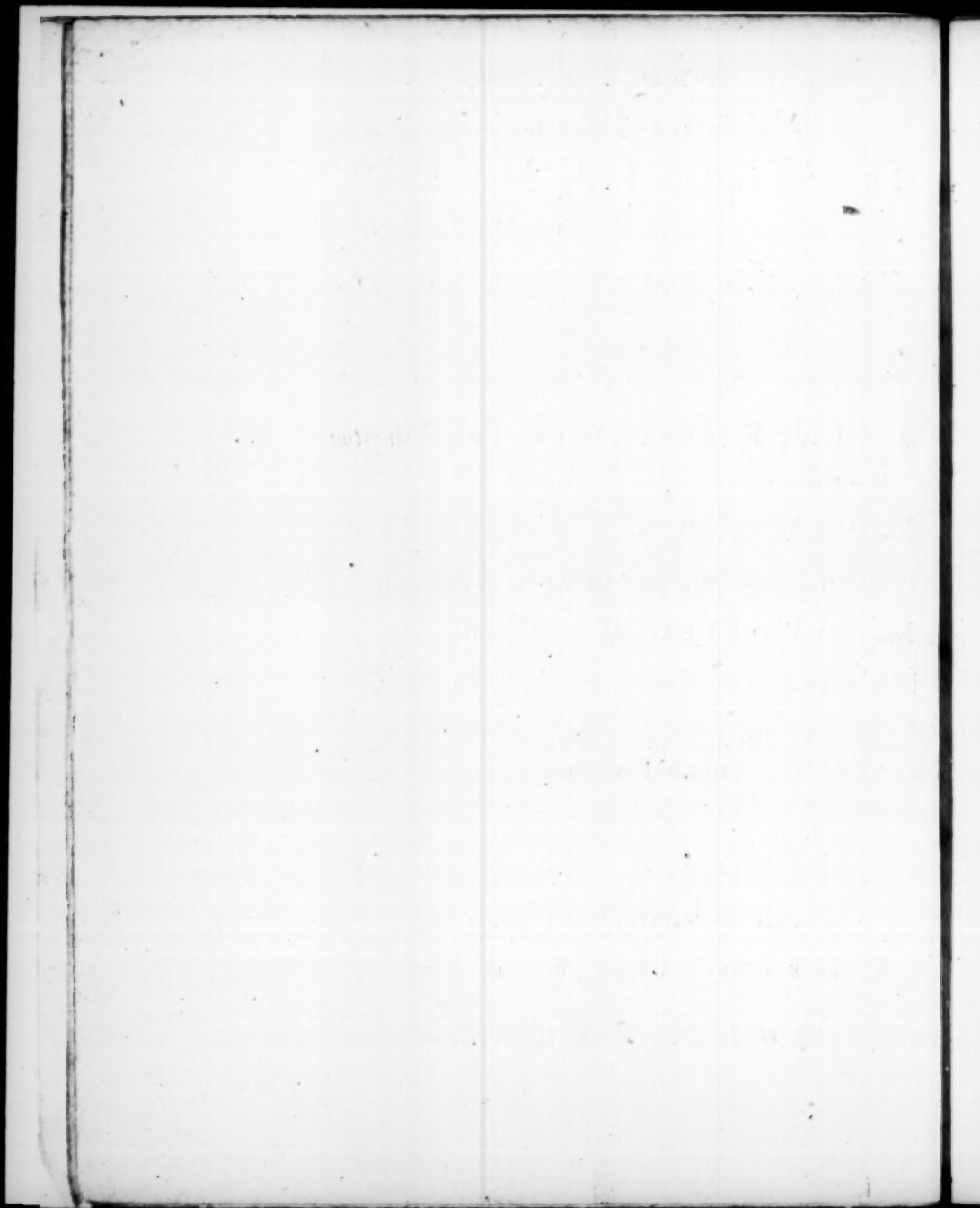
THIS

FUNERAL DISCOURSE

Is with all Submission Dedicated,

By Your Ladyships most Obedient Servant,

J O H N P R U D E.



TO THE
READER.

THE honest Attempt of preserving the Memory of that most Pious and Learned young Gentlewoman Mrs. Ann Baynard, has occasion'd the hasty Publication of this Discourse. She was perhaps one of the greatest Women that any Age has produc'd, both for Parts and their Improvement; as her great Skill in the Languages, and all manner of Learning and Philosophy, has sufficiently made appear; but that which is most rare, was her great Modesty, under which so much knowledge was veil'd, without the least Tincture of Vanity or Ostentation. For her Words were very few, and her Countenance always compos'd; so that Taciturnity, Wisdom, and Discretion, were Rival Vertues to her other Accomplishments. The good that such a Woman might have done by her Example is unspeakable, and her Loss irreparable, for she was known too late, and lost too early. She was a true and constant Church Woman, a great Asserter and Defender, both of the Order and Oeconomy

To the Reader.

my of the Church of England, and pitied the Breaches and Schisms, which Dissention had made in the pure and spotless Religion of the most Holy Jesus. She would often say, that Pride and Self-conceit were the two main Pillars on which that Fabrick of Dissention stood, and therefore Wise and considerate Persons would easily conclude it to be built upon a weak and sandy Foundation. She mightily pitied the unthinking part of Mankind, particularly those of her own Sex, That were any ways mislead into wrong Opinions. And as to Heresie, so also she was a profess'd Enemy to Atheism and Profphaneness, and held the Sacred Name of God, in such a Reverence and Admiration; that she always either bow'd or stood up, when any occasional Discourse offer'd it self that way.

She was a great Admirer of all good and vertuous Persons in General; particularly the Ladies to whom this Discourse is dedicated, whom she never named, but with a Respect proportionable to that Value and Esteem, which they justly deserv'd, and which she thought their due.

The Lady Mary Fane, accompany'd with her Mother, and the best of Mothers, the most Pious and most Vertuous Countess of Westmorland, (it would seem a Digression, if I should speak all that I know

to

To the Reader.

to this Purpose) often did her the Favour of their Visits in her Sickness. The good Lady Languevil her next Neighbour, did not only do the Office of a Friend, but even out-did the kindnesses of a most near Relation in the Favours she shew'd her in her languishing and weak condition. The Lady Delves annually honour'd her Birth-day for many years together with a noble Present: And the Character she had of the Vertue and Goodness of that excellent Woman the Lady Bampfield (Mother to Sir Coplestone Warwick,) made her in love with her very Name.

Madam Montague, Madam Ewer, and Madam Broncker were all related to her, Ladies of the strictest Vertue and Piety, for whom she had a great Respect and Kindness. As to her Birth and Family, it is so well known, that I need say no more of it, than that she was descended from Ralph Baynard Baron of Dunmow in Essex, who left his Son the Lord Jeffery Baynard in the quiet Possession of Eighty five fair Lordships, as cited by Mr. Dugdale in his Baronage of England.

Some

*Some Books Printed for, and Sold by D. Brown,
at the Black Swan and Bible without Temple
Barr.*

SIX Sermons Preached on several Occasions, by
Dr. *Hafchard* Dean of *Windfor*.

Eight Sermons Preached on several Occasions, by
Dr. *Mannigham*.

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Martyn.

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Jan. 30.

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nefit of Frequent Communion.

—His Sermon at *Lincoln* Assizes.

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Death.

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—On Charity.

—On Humility.

—On God's Love to Mankind.

—On Prayer.

Ecclesiastes II. 16.

For there is no remembrance of the wise more than of the fool for ever, seeing that which now is, in the days to come shall be forgotten; and how dieth the wise man? As the fool.

THE sad occasion of this day, confirms the Position of the Preacher, and gives us an ample prospect of the vantiy of the best of Mortals: For we see that the most profound Sagacity, the most refined Vertues and exalted Graces, that humane Nature is capable of, cannot secure the Body from the Grave, nor the Worms from their Prey, seeing the wise Man dieth even as the Fool.

The scope and drift of the Royal Preacher in this Book, is to evince and illustrate

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this

this one great Truth, viz. That the real Good and Happiness of Man, is not to be found in this World; and that whatsoever he sets his heart upon here, is so far from yielding any solid Enjoyment or Satisfaction, that it is the greatest Allay that can be to it: that it raises his desires only to defeat them; and invires him with pleasant and specious Expectations, to send him away with the greater Vexation of Spirit.

And this Truth is here very clearly and pathetically laid open to us, by a particular disquisition of the Pleasures, Honors, Riches, and Wisdom too of this World, which are so much the Idols of mens Wishes and Desires.

And indeed who was fitter for such a work than he; not only upon the account of that depth and capacity he had above other Men, but also from that dear bought experience, which he had made of all these things.

God had endowed him not only with a vast Comprehensive Soul, but put into his hands all that his heart could wish for; so that the Conclusion which he draws from the whole matter, is not the effect of Sullenness in a discontented Stoick, who might disparage
the

the World because he would have no share in its Enjoyments; but the cool result of Wisdom in a King, that could command the Blandishments of this World, after he had given the greatest loose to his desires in the Enjoyment of them; and who may consequently be the better believ'd in what he saith concerning them.

Having therefore in the former part of this Chapter found nothing but vanity in all the delights of the Sons of Men, whether they were large Possessions or great Retinues; whether they were beautiful Gardens, or pleasant Fountains; whether the mirth of Feasting and Banqueting, or the melody of the sweetest Voices and Instruments of Musick; he turns himself in the 11th ver. as to his last refuge, to reflect upon his Wisdom, and to consider it as the only good of Man; and here he tells us, that he found the intellectual pleasures of Wisdom and Knowledge, to as far exceed the Madness and folly of sensual Gratifications, as the light of the Sun, which clears the eyes, and displays the lovely Scene of Nature to our view, does the darkness of the night, which shuts up all in solitude and silence,

PROV. 3. 13, 14,
15.

and exposes us to dangers, *the wise mans eyes are in his head; i. e. he is circumspect and cautious, whereby he escapes the Snares and Troubles which the careless and unwary Man does so easily fall into. Happy therefore is the man that findeth Wisdom, and the man that possesseth understanding: The merchandise thereof is better than the merchandise of Silver, and the gain thereof than fine Gold. She is more pretious than Rubies, and all the things that can be desired, are not to be compared unto her.*

She is the off-spring of Heaven, the excellency of Men and Angels, and the Salt that seasons every state of life, and makes it savoury.

And yet notwithstanding all this, the share which the best of Men has of it, is but poor and scanty, and which is allay'd with much Ignorance and Error. Its light is but weak and dim at the best; just enough to discover our Miseries, but unable of it self to guide us out of them.

In fine, where it is not assisted from above, it has its vanity as well as all other things here below; it can neither exempt a Man from the Calamities that surround him, nor secure him

him from Death and Oblivion; *For there is no remembrance of the Wise, more than of the Fool for ever, seeing that which now is, in the days to come shall be forgotten; and how dyeth the wise Man, as the Fool.*

The words represent to us these two things as Vanities incident to Wisdom

I. The equal share of Misery and Death that is charged upon the wise Man as well as the Fool; *for there is one event to them both.*

II. The fruitless Attempt to retrieve our selves from Death by a surviving Memory; seeing the wise Man is as soon forgotten as the Fool.

I. Then we say, that notwithstanding the great Prerogative that Wisdom has above Folly, the one can no more free us from Misery while we live, nor from the hand of Death at last, than the other.

The wisest Man in the world draws but a precarious Breath here, being lodg'd in a Tenement of Clay, a tottering and ruinous House, subject to many Sickneses and Infirmities, and every moment threatening a Dissolution. There is no distinction in his
Origin

Job 11. 12.

Origin from the Fool, or the Beast that perissheth : Notwithstanding his boast of Wisdom, *He is born but as the wild Asses Colt.* He spends his Childhood in the same ignorance and vanity, and when his knowledge comes to him, the disadvantage in comparison seems to lye on his side. For having a larger Prospect and nicer Sense than others, his knowledge helps him only to discover more things, that will vex him and make him sad.

Ecclef. 7. 4.

Hence says our Preacher, *That the heart of the wise is in the house of mourning, and he that increaseth knowledge increaseth sorrow,* and Sorrow dryeth the bones, wastes the Flesh, and hastens old Age. And as the natural strength wears away, so doth the vigour of the Senses, and as Life abates, so does Wisdom gradually depart from us. Death spoils our Tabernacles, we lay our Heads down with the beasts of the Field, and are crumbld into the same common Dust. Let our Wisdom be what it will, whether speculative or practical, spiritual or temporal, the Wisdom that is from above, or the Wisdom of this world, 'tis a most certain and undeniable Truth, that no Man's Parts

or

or Learning can secure him from the Grave ; *but there is one and the same Event to the Righteous and to the Wicked, to the Wise and to the Unwise.*

But here we must remember that we do not mistake the Preachers meaning, as if he made no difference at all between the Wise Man and the Fool : He only maintains that there was nothing perfect underneath the Sun ; that Wisdom it self, the most excellent of the Gifts of God, had its mixtures and allays, and was attended with many Inconveniencies, that it might not puff us up into Pride and Self-Admiration. But in all other Respects, *Wisdom has been truly justify'd* by this her *Elder Son*, who being best acquainted with her, has given her, her due Praise, and recommended her to Mankind.

And indeed she must be owned to be a *Crown of Glory to all that lay hold on her* : And without her direction and guidance, Man is the most forlorn and despicable Creature in the World, both as to his moral and his political Capacity.

For as to the former, it is from clouded Understandings, and wrong Conceptions of things

things, that Men are so fond of, their Vices; had they but right apprehensions, their Lusts would not look so alluring.

Who is the proud Man? who is the Drunkard? who is the Glutton? who is the Covetous? who is the Voluptuous? who is the Profane? who is the Adulterer? But the Man that lacketh Wisdom.

And as to the latter, how can a Man steer himself thro' the various Circumstances of his Life, if he has not this Star and Compass to direct him.

What is wealth without knowledge? but a dangerous Temptation, and a sure Evil to the Owners thereof. What is want without knowledge? but an insupportable Vexation, that can neither be born nor remedied. What is Power without knowledge? but a pompous Station, which will either be lost or lessened? What is Subjection without knowledge, but a brutish drudgery, that will neither be valued nor pityed. What is Honour without Knowledge, but an empty Title that will be either envied or slighted. And what is disgrace without Knowledge? but an insulting Evil, that can neither be
warded

warded nor yet weather'd. For certain is it, that by a due improvement of our Minds, we are the better able to carry our selves thro' this Valley of Tears, to moderate a prosperous fortune, and to sustain an adverse one.

Neither would I have the Atheist and Epicure inferr from Solomons saying, *The wise Man dies as the Fool, and both of them as the beast*, that there is no difference of them afterwards, and that it will be to all alike hereafter, as if they had never been; for this is a most certain and evident Proof to the contrary; the little Discrimination that is made here, does sufficiently make out that there shall be a greater hereafter. That the Soul of a Wise and Holy Man, who undergoes the same Trouble and Fatality in this World, that the Fool and the Sinner doth, and sometimes greater, is a convincing Argument, drawn from the Justice of God, that there is a future State, wherein the grand difference of Mankind shall be settl'd and establish'd.

No! Tho' the one inherits the same Corruption with the other in the Grave, yet shall he see a more blessed Incorruption; tho' he sets in Dishonour, yet shall he rise again in Glory: And therefore our Royal Preacher in another place tells us, That the righteous Man who

Wisd. 5. 1, 2,

4. 5.

is truly the wise Man, shall one day stand in great Boldness before the Face of such as have afflicted him, and made no account of his Labours, that when they see it, they shall be amazed at the strangeness of his Salvation so far beyond all that they looked for. And again we Fools accounted his Life madness, and his end to be without Honour ; but how is he numbered among the Children of God, and *his Lot is among the Saints*. It is no difficult Matter, I must confess to Persons, who live wholly to the Body, and do not aim at any useful end of Life, to imagine that they are nothing but Flesh and Blood ; and that when they die their Soul shall dissolve and vanish into the soft Air:

But to think that those, who have lived above the Body, have govern'd themselves by the Dictates of the highest Prudence, have benefited the World by their rare Endowments, have been adorn'd with all Divine Graces and Vertues, and have been the Glory of the Age they liv'd in; such as this young Gentlewoman whose remains are now before us ; a Person endow'd with excellent Gifts and Graces, to think (I say) that she together with those other Worthys departed this Life in the Faith and fear of God ; to think by their confessing the same common Dust in
their

their Dissolution, that they were actuated by no higher Principle ; that there were no spiritual Inhabitants in those Houses of Clay, which being of heavenly extract performed all those noble things, and are now removed to their native Country to receive the reward of them ; is a thought, which, to any serious thinking Man, must needs be as absurd as 'tis uncomfortable.

Methinks it were to be wish'd that those, which have been such Lights to the World, besides their immortal State in the other World, might likewise have an immortal Memory in this ; to justify the Power of Wisdom, and to excite our Emulation. But it hath pleased Almighty Wisdom to ordain but one immortality ; that we might be more intent in the pursuit of it, and not vainly expect or rest in any other. And this brings me to the

II. Vanity incident to Wisdom, which is, tho' the Memory of the wise be so desirable a thing to themselves, and beneficial to Posterity, *yet there is no remembrance of the wise more than of the fool for ever, seeing that which now is in the days to come shall be forgotten.*

Certain it is that there is a hankering in the minds of all Men, to perpetuate their Memories, whether it arises from the natural Thirst of

the Soul after immortality, or from a Diffidence of a future State, and consequently an endeavour to recover what we can from the spoils of Death. And how industrious has the Wit of Man been to prevent this? Some by costly Unctions and Embalmings, some by lasting Tombs and Pyramids; some have obtained to be Registred among the Stars, and others to have the Months of the year to be called by their Names. What Dangers have Men encountred to get an immortal Fame to be incerted in the Annals of the world, or to be celebrated in the strains of some ingenious Poet? How fond are most Men of surviving in their Off-spring, and what an Unhappiness is it look'd upon to have no issue to keep up our name?

Thus do poor Mortals hunt after shadows, and very Spectrums: Thus do they disquiet themselves in vain, to purchase a little popular breath, which when they are gone they shall be insensible of, or at least unconcerned for; and in which Falshood has often as great a share as Truth, and Vice as Vertue.

For the World is not so curious to hand down what is excellent, as what is surprising and extraordinary. Thus he that set the Temple of *Ephesus* on fire is remembred, whilst he that built

built it is almost forgotten ; and that was a hopeless as well as mean desire in *Cardan*, tho' the greatest Philosopher and Physician of his time, that the Ages to come might know there was such a Man, not caring whether they knew any more of him.

But let a man's fame be raised from never so solid a merit, and rivetted in Brass and Marble, yet Monuments themselves have their destiny ; Time eats through the most lasting Substance, and Oblivion blots out the fairest Characters.

We cannot hope to live so long in our names as some have done in their persons ; and those who have or shall have the happiest and longest Commemoration, shall, by the flux of time, have it dwindle into a point, and at last vanish into nothing.

It being in this respect the same with Time, as it is with Place, that the greatest distance gives the least appearance ; so vain a thing is a restless inquietude for the diurnity of our Memories. For who knows whether there are not more remarkable Persons forgotten, than that stand remembred in the known account of time ; and the best of Men at last must be content, to be as though they had never been as to this World, and to be found in the Register of God, not in the Record of Man. In-

Prov. 22. 1.

Indeed to have the common voice of Men for the testimony of a worthy Carriage, in the constant tenour of a Man's life and conversation, is a desirable thing, and of singular use while we live; our Preacher assuring us, *that a good name is better than pretious ointment*, both for the refreshing and cheering our selves, and scattering a delicious fragrancy to others: *i.e.* The Reflection upon good Actions is the feast of a good Conscience; and the Esteem which our Vertue creates in the Minds of others, excites their Imitation, and brings back with it their Friendship and Assistance: It comforts us in all the stages of our life, and at the hour of our departure hence it stands by us; allays the Terror of Death, and tells our departing Souls, that we shall die desir'd, and that our Memories shall be preserved sweet by all that know us.

So that no Ointment is so powerful to preserve the Body from Corruption, as a good Name and Report is to preserve our Vertue from Oblivion; but this is only for some time, and is the Prerogative only of one sort of Wisdom; which seeking those things which are above has the least to do with the Praise and Glory of this World, and yet notwithstanding gets

gets the greatest, and the most lasting share of it.

Thus the Psalmist tells us, *that the righteous shall be had in everlasting remembrance*; meaning thereby a very long one. Our Saviour gave this Commendation of *Mary Magdalen's* anointing him, that *what she had done should be published throughout the Christian World for a memorial of her*. And St. Paul, setting forth the Eulogies of Faith, in the 11th. Chapter to the *Hebrews*, amongst the rest delivers, that *by it the Elders obtained a good report*; and we have great reason to hope that those Men who have their Praises recorded in Holy Writ, shall have a name among Men as long as the Sun and Moon endureth.

But as I was saying, this is the Priviledge only of a few, and is as an Exception to the general Rule; 'Tis not the greatness of our Actions, but the goodness of them, that preserves our Memories the longest.

Let us otherwise do what we can to transmit our name to distant Posterities, use all our Wit and Art, spend the most costly Perfumes and precious Ointments, for our embalming, we may justly take up the rebuke which the Disciples of Christ (though unjustly) gave to the Woman in the Gospel, *Quorsum perditio hæc?*

To

Mat. 23. 8.

To what purpose is this waste? to preserve a name from Stench and Putrification.

'Tis a sore vanity to be thus anxiously solicitous for the perpetuity of that which is but a shadow at best, and must take its chance in the World as well as other things.

'Tis a vanity in a wise Man passionately to pursue that which is but of little worth, tho' it were eternal, and a greater to do so when 'tis both insignificant and transitory too, and yet this is a secret Desire, more or less in every man of the World.

And thus we see, That *wise men also die and perish together, as well as the ignorant and foolish,* and leave the Fruits of their Wisdom to be enjoyed by others: *And tho' they think that their houses shall continue for ever, and that they have called their Lands after their own names, yet there is no remembrance of the wise more than of the fool for ever.*

The Vanity then that is here justly charged upon the coveting Vertue for the sake of Honour, or the seeking Wisdom to raise an immortal name, is very obviously unfolded by this *Dilemma*.

If I get my self a name in the World, I shall be either sensible of it when I am dead, or insensible.

sensible. If I am insensible of it, what good can it be to me. If I am sensible of it, it must be either in a state of Misery, or a state of Glory. If I have any apprehensions of it in a state of Misery, it will certainly prove an aggravation to the Worm that never dieth, to be under the heavy Wrath of God, for what the World is then applauding me for. If I am in a state of Glory, I cannot think the good opinion of Men can be any accession to the Happiness above: The Praises of poor Mortals must certainly be swallowed up and disappear amidst the Eulogies and Acclamations of Saints and Angels.

The Consideration then of what has been said should teach us these two plain Lessons; which are not only the dictates of Reason, and confirmed by the wise Man's Experience, but commanded by him who is wiser than *Solomon*.

1st. That we despise the Honour and Glory of this World.

However it was permitted to former Ages, who had but weak and very imperfect Discoveries of a future state, to seek a reward of Virtue in same as well as other temporal goods; yet to us, who have life and immortality

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brought

brought to light through the Gospel ; the great Command is, *deny thy self, and follow me.*

Those who have professed under the Cross of Christ, are to be crucified to the World, and to have the World crucified unto them ; they are to renounce its Poms and Vanities, its Flatteries and Applauses ; their condition here is not to be in Greatness and Spendour, but in Humility and Poverty of Spirit : They are not to seek the Praises of Men, but the Praise and Honour of the All-wise God.

For to seek the good opinion of others, is inconsistent with the true sense of our own Unworthiness ; and to do good that we may be commended, is to let go the Substance and pursue the Shadow.

Therefore the Son of God has strictly caution'd us, not to do our works to be seen of Men ; and if our light is to shine before others, 'tis to enlighten them, and not to be reflected on our selves in an over-weening Complacency.

And how reasonable is this Command to those who are to set their affections on things above ; who are in this World but as Pilgrims and Travellers in an Inn, who tarry but a night ? The Hardships they meet with, the Smallness
of

of the stay, will not certainly make them very curious what the People will say of them when they are gone.

2dly. This will teach us to make the best use of our Reason and Understanding ; which is not to get our selves a name, but to answer the End and Excellency of our Being.

The Faculties and Powers God has endow'd us with, are best employ'd about the knowledge of our selves ; what we are ? from whence we derived our Being ? what Duty we owe the Author of it ? and how we are to promote his Glory ?

This is the Conclusion of the whole matter ; That the fear of God is the highest and truest Wisdom, and that which will certainly lead us into all other.

Let us therefore never think our selves wise, till we are wise unto Salvation ; never think we know any thing, before we know we have a part in Christ.

In our searches after Knowledge, let us have recourse to him who is the God of Truth ; to his Word, which is the Word of Truth ; and to his Spirit, which is the Spirit of Truth ; which is the only way to dispel our Darkness here, and to bring us to the Beatifick Vision

hereafter, which is light eternal.

I have not spoke so much upon this Text, as perhaps the subject matter might well enough bear ; because I have another sad Text laid before me, and upon which it is very requisite that I should speak something : namely, the sad Dispensation of Divine Providence in *cuting off the strength*, and *shortning the days* of this excellent and rare Example of Wisdom and Mortality, this young Gentlewoman whose Funerals we now celebrate ; and whom, considering her great Parts and Endowments, it is not meet to bury in silence.

For tho' we are foretold that the Memory of the wisest and the best of Mortals is not long liv'd ; yet let us not put the Shrowd over them too soon before we have strew'd some few Flowers over their Graves ; tho' like them also, their remembrance does soon perish, and fade away.

For my own part, as I profess my self no friend to Funeral-pomp and Panegyricks ; (except something extraordinary does appear) so I confess my own Inability for such an undertaking : Yet it is not good manners to withhold Praises where they are due ; and tho' *Favour be deceitful, and Beauty be vain, yet the Woman that*
feareth

feareth the Lord she shall be praised, says our Royal Preacher. Prov 31. 39.

But when this is done, much Skill and Rhetorick is required, least like some sorry Painter, we mar that Face that we pretend to delineate.

But all that can be said for this rough Draught that you meet with here is only this ; that as the Learned and ingenious young Gentlewoman, did never make a shew of any Fondness or Affectation in her outward Dress, when living ; so a plain and ordinary one may the better be excus'd now she is dead. -

No ! She had business that lay upon her hands of another Nature ; she had many Books to read, many Doubts and Difficulties to clear up to her understanding, and much time to lay out in devout and serious Meditation. And should I attempt to open the Treasury of her Virtues, and acquaint you with the particulars, the Task would be too tedious, and some might hold it superfluous ; especially in this ill natur'd and censorious Age, when we cannot endure to hear that ascribed to others, which is wanting in our selves.

Yet for their sake who knew her not, or not so well as my self, tho' it was my great misfortune that I knew her so late, for I should otherwise

Prov. 5. 1.

therwise have learned much more from her ; I should as the wise Man speaks of Wisdom in general, I should have attended to her *Wisdom*, and bowed mine Ear unto her *Understanding*.

And therefore, I say, for their sake that knew her not, I will single out some few of those many Virtues she was endowed with, and present them to your Memory and Practice, and by which, I believe, I shall not grieve or vex your Patience.

But that I may not seem tedious, I will reduce them to these Three,

Her Learning, her Piety, and her Charity.

These are Cardinal Vertues on which all others hang and depend ; and I should be injurious to her Memory, should I conceal her Excellency herein.

And First, what I am to say as to her Learning, perhaps may find but indifferent Entertainment in this Age, when it is become a Fashion more than ever for young Women to spend the greatest Portion of their time in Ornamentals, in preparing modish and accomplish'd Dresses for the Body ; whilst little or no time is laid aside, to adorn the Soul with decent and useful knowledge.

But she had found out a better way to employ

ploy her time, that according to the Psalmist
 she might become like the Kings Daughter all glo- Pfal. 45. 13.
 rious within, and whilst some others with Martha
 are cumber'd about many things, she with Mary had Luk. 10. 41, 42.
 chosen that better part, which shall not be taken away
 from her.

The Apostle St. Paul indeed acquaints us
 with certain Women in his time, who were al- a Tim. 3. 7.
 ways learning, and never able to come to the
 knowledge of the Truth. But she was none
 of those Women, but the rather might truly
 say with Holy David, I have more understanding Pfal. 119, 100.
 than my Teachers, I understand more than the Antients.

The truth of which did most evidently ap-
 pear to any one that had but the least Conver-
 sation with her.

For, as for Learning, whether it be to un-
 derstand natural Causes and Events, to know
 the Courses of the Sun, Moon and Stars; the
 qualities of Herbs and Plants; to be acquaint-
 ed with the demonstrable Verities of the Ma-
 thematicks; the study of Philosophy; the Writ-
 ings of the Antients, and that in their own pro-
 per Language, without the help of an Inter-
 preter: These and the like are the most noble
 Accomplishments of a human Soul, and accord-
 ingly do bring great delight and satisfaction a-
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long with them ; and these things she was not only conversant in, but Mistress of; and that to such a Degree that few, very few of her Sex did ever arrive at.

She had from her Infancy been train'd up in the knowledge of these things, and had made a great Progress therein ; and even in her green years, at the Age of twenty three, was arrived to the knowledge of a bearded Philosopher.

But that which is most our wonder is ; that one so young of an infirm Constitution, and of the tenderest Sex, not accustomed to the advantages of the Philosophick Schools, should in the hard and knotty Arguments of Metaphysical Learning, be a most nervous and subtle Disputant And therefore, let none Despair or complain of the roughness of the Path, or the acclivity of Vertues hill ; for she was a clear and lively instance, that neither the Crabbedness of Languages, nor the Abstruseness of Arts and Sciences can be too hard for Diligence and Application.

It is not long since that she took great Pains to perfect her knowledge in the Greek Tongue, that she might with greater Pleasure, read that elegant Father *St. Chrysostome*, in his own pure and native Style. Her being very well acquainted

quainted with the Greek Testament, in which she was much conversant, was a great help to improve her Skill in that Language. She was not only satisfied with reading, but having an Eye to that saying of the Great Poet, *Semper ego Auditor tantum*, she set her self to the Composing of many things in the Latine Tongue, which were rare and useful in their kind, and which I have seen with abundance of delight and satisfaction. Wherein it does appear that she had a Beauty in her Style, as well as in her Countenance, and if they shall be made publick, will be the Admiration, as well as the Entertainment of the thinking part of Mankind. She had indeed a vast and comprehensive Knowledge, a large and exalted Mind, a strong and capacious Memory, still coveting more and more Knowledge; and in this Particular alone she would often say, *It was a sin to be contented with but a little.*

But after all this, with what profound Humility, with what Prostration of Mind would she cry out with St. Paul, *I count all these things but loss, for the Excellency of the knowledge of Christ Jesus my Lord.* Philip. 3. 8.

In which study she was no small Proficient, and has often by her nervous Arguments, and

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by the Grace of God which was in her, put to silence some of those bold Men, who have attempted, (even in these our days, when the light of the Gospel is so clearly shining among us) to revive that old and baffl'd Heresie of Socinus : And she did much lament that such lewd Opinions should gain any Footing, or the least Entertainment among those that profess the Religion of the Crucify'd Jesus.

I have heard her say, That human Learning was worth nothing, unless as a Handmaid it lead to the knowledge of Christ revealed in the Gospel, *as our only Jesus, our Lord and Saviour.*

And would Discourse very finely after this manner.

What availeth Solomons Skill in all the works of Nature, if by them we be not brought to see the God of Nature ?

What is it, saith she, to be so Skilful in Astronomy, as that by the Motions of the Heavens, we can foretel things here below, if we never study by our Holy Practices to come thither ?

*What is it to be so Skilful in Arithmetick, as that we can dizi'e, and sub divide to the smallest Fracti-
ons ; if (as God hath revealed unto us in his Holy Word) We do not so learn to number our days, that we may apply our hearts unto Wisdom.*

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What is it (says she) for a Physician to be skilful in foreseeing and preventing the Diseases of the Body, if (as God hath revealed unto him) he knoweth not where to find that Balm of Gilead, the Wine and Oyl of that Samaritan, the Lord Jesus, to pour into the fester'd Wounds of his own Soul and Conscience. Jerem. 45. 11.

Such as this was her frequent Discourse, and will well enough lead me to the second Grace that did shine in her most brightly, and that was her Piety.

And that as it branches it self out into these two known Duties, Publick and Private.

As for the Publick, she was a constant frequenter of the Word and Sacrament, and the Prayers of the Church, which call for our daily attendance : She never miss'd, unless hinder'd by some bodily Infirmary, to which of late she had been too subject.

Her Private Piety and Devotion was no less, by which she dieted her Soul ; and in her Chamber, with holy David, *she communed with* Psal. 4. 4. *her own heart, privately examining the State and Condition of her own Soul, that she might stand in awe, and not sin.*

She greedily catch'd at all opportunities of Retirement, that she might have the better intercourse with Heaven ; as knowing the surest

way of overcoming the World, and living above it, was to sequester her self from it ; and the best Preparatory for Death, was dying daily in holy Solitude and Privacy. By which she had so dispos'd her Mind for the time of her Dissolution, that it pleas'd God to give her some distant presages of it.

For it is two years since her Meditations leading her in her solitary Walks into this Church-yard ; and resting her self here in the Porch, and no doubt ruminating on her Mortality, which the place suggested to her, a sudden Thought, a strong Impulse broke in upon her Mind, that in a short time she should die, and be buried in this very Church-yard ; which was so far from casting any Horror or Melancholy upon her Spirits, that on the contrary, it made her in love with the place, and did ever after desire to retire hither, and did accordingly choose it for her Burial-place.

The third thing that I mention'd was her Charity, which perhaps you will think, under her Circumstances, could not be very extraordinary as to the Sums, yet was it so as to the Cheerfulness and Constancy of her giving ; for what ever her Allowance was, she duly laid aside a certain portion of it to charitable and pious

ous uses : Neither did her Charity rest here, but raised it self to a higher degree of Spirituality, and beyond the scene of this World : She had a great love for the Souls of Men ; was heartily afflicted with the Errors, Follies, and Vices of this present Age, to see that those who called themselves Christians, should by bad Principles and worse Practice, dishonour their Profession, and not only hazard their own Salvation, but that of their weak Brother too, for whom Christ dy'd : And this temper of mind made her not only importunate in her Intercessions for the good of the World, but gave her Courage and Discretion above her Years or Sex, to benefit the Souls of those she conversed with, by friendly Re-proof, good Counsel, or some learned or pious Discourse.

In the exercise of this Christian Love she liv'd, in this she died ; and here that I may not be thought to flourish only in this matter, be pleased to understand, that she desir'd me on her Death-bed, that I would exhort all young people to the study of Wisdom and Knowledge, as the means to improve their Vertues, and bring them to the truest Happiness : And this, I think, I cannot do better than in the words which were taken from her own Mouth, just upon
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her departure, when her Soul was hovering upon her Lips, ready to take the wing for that other World.

Her words were these, which were faithfully Pen'd down and deliver'd into my hands.

I desire (says she) that all young People may be exhorted to the Practice of Vertue, and to encrease their Knowledge by the study of Philosophy, and more especially to read the great Book of Nature, wherein they may see the Wisdom and Power of the Great Creator, in the Order of the Universe, and in the Production, and Preservation of things; For Quælibet herba Deum. This was a Language which was very familiar to her, and if you would know the English of it, she would have you to understand thus much by it; that the least Spire of Grass, as well as the Lillies of the Field do demonstrate the Being of a God. She proceeds, *It will fix in their Minds a Love to so much Perfection, frame a Divine Idea, and an awful regard of God, which will brighten Devotion, and lower the Spirit of Pride, and give a Habit and Disposition to his Service; it will make us tremble at Folly and Profaneness, and command Reverence and Prostration to his Great and Holy Name.*

That Women, (says she) are capable of such Improvements, which will better their Judgments and Understand.

Understandings, is past all doubt; would they but set to't in earnest, and spend but half of that time in study and thinking, which they do in Visits, Vanity, and Toys. 'Twould introduce a composure of Mind, and lay a sound Basis, and Ground-work for Wisdom and Knowledge; by which they would be the better enabled to serve God, and help their Neighbours.

Thus far this rare Young Woman.

And after such Rhetorical Lines as these, such powerful Exhortations, what can I add, what can I subjoin, but what will fall short, very short of what this young Disciple has laid before you?

She joyns with *Moses* and the Prophets, in what they have declar'd unto you; and if you would have a Preacher from the dead, why may not a dying Preacher prove as effectual; especially to those of her own Sex, to whom she does most passionately apply her self. Let her words be as powerful upon you, as if she did actually rise from the dead, to your Conviction; for otherwise, since she has given you this Admonition, she may one day rise up in judgement against you.

And here I could weep heartily if it were not to shew the Weakness of my Nature; but I will lament the loss of so excellent a Creature, so rare a Pattern of so much Vertue, so much Goodness, so much Piety.

And what shall I more say; for the time would fail me to tell of her Meekness and Patience, Temperance and Chastity, Modesty and Humility; these are moral Vertues, and in the Practice of which she was very exact, and this brings into my Mind what I heard from her when we were Discoursing of moral Vertues, some few weeks before her Departure: *Morality (says she) is the Life of Religion; but our moral Actions unless influenc'd*

fluenc'd by our Religion, are of no use; as judging no doubt according to the Opinion of St. Austin; that our best Actions without Faith in Christ were but splendida peccata, like the Apples of Sodom, of more shew than Value.

Much more I might repeat to you, to this Purpose, excellent Sayings that proceeded out of her Mouth, and worthy to be recorded from Generation to Generation. The nearer she drew to her End, she manifested to all that came to see her, the great Contentment that she had in her approaching Death, declaring that to her, it did appear no other than the putting off her Clothes; a Disrobing; that this Mortal part might put on Immortality. By all which it does appear, that she has set before you a most excellent Example, and that in an Age expos'd to the greatest Temptations.

And therefore we may well turn the words of the Text into a Lamentation, and say Alas! *That there should be no more remembrance of the Wise, than of the Fool for ever? That what now is in the days to come should be forgotten? And that the wise Man, and the wise Woman too, should die even as the Fool.*

I conclude in the words of the same Author, Prov. 31. 29. *Many Daughters have done virtuously, but thou excellest them all.*

God Almighty give us Grace to labour that we may excel in Wisdom, and Vertue, and true Piety; and then however our Name, or our Remembrance be lost here on Earth, yet we shall have a Name written in Heaven, far better than that of Sons and of Daughters, which God of his infinite Mercy grant. Amen.

